

FIRST ANNUAL REPORT

OF THE

Young Men's Christian Association,

PORTSMOUTH, VA.,

EMBRACING THE

REPORTS OF THE PRESIDENT AND TREASURER,

WITH NAMES OF

OFFICERS, COMMITTEES, &c., &c.,

FOR THE YEAR 1857.

TOGETHER WITH THE

ADDRESSES OF THE REV. M. R. WATKINSON, AND REV. J. R. FINLEY, D.D.,
DELIVERED AT THE ANNIVERSARY.

PHILADELPHIA:

JOSEPH M. WILSON,

NO. 27 SOUTH TENTH STREET, BELOW CHESTNUT STREET.

1857.

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1857.

C. SHERMAN & SON, PRINTERS,

19 St. James Street.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

MINUTES OF THE FIRST ANNIVERSARY.

THE First Anniversary of the "PORTSMOUTH YOUNG MEN'S CHRISTIAN ASSOCIATION," was held, on Monday evening, February 9th, 1857, in the Methodist Episcopal Church, on Dinwiddie Street, Portsmouth, Va.

Mr. William H. Williams, President of the Association, took the Chair at seven o'clock.

The exercises were introduced with the reading of the 147th Psalm, by the Rev. Robert J. Taylor, after which

Prayer was offered by the Rev. Isaac W. K. Handy.

The Annual Report was then read by President Williams.

On motion of Rev. M. R. Watkinson, sustained by appropriate remarks, the Report was unanimously adopted.

On motion of the Rev. J. R. Finley, D.D.,

Resolved, That the principles avowed, and the objects proposed to be accomplished by the Young Men's Christian Association, merit the approval, and commend it to the cordial co-operation of the philanthropist and the Christian.

After an address by Dr. Finley, sustaining this resolution,

The Treasurer, Mr. James B. Campbell, read the Financial Report, which, on motion, was adopted.

On motion of the Rev. Isaac W. K. Handy,

Resolved, That the proceedings of this meeting be published in pamphlet form; embracing the Annual Report of the President and Treasurer, with such other matter as may be deemed suitable; and

That a Committee of three be appointed by the President, to

superintend the printing; and to whose judgment shall be intrusted the number of copies to be printed, and all other matters pertaining to the publication of a neat and well-arranged pamphlet.

The Rev. Mr. Handy, Dr. M. F. Daughtrey, and Mr. George L. Neville, were appointed a committee to carry out the provisions of this resolution.

At this stage the baskets were circulated, and a collection was taken up in behalf of the Association.

The exercises of the Anniversary were greatly enlivened, at intervals, with interesting and appropriate music, by the choir of the Dinwiddie Street Church, under the direction of Mr. James W. Brown.

The immense audience was now dismissed with the benediction, by the Rev. George M. Bain.

OFFICERS OF THE ASSOCIATION.

PRESIDENT.

WILLIAM H. WILLIAMS,
Court Street Baptist Church.

VICE-PRESIDENTS.

JOHN W. LUKE, Methodist Episcopal Church.
SAMUEL T. HARTT, Middle Street Presbyterian Church.
JOHN A. TABB, Court Street Baptist Church.
F. W. LEMOSEY, St. John's (Episcopal) Church.

CORRESPONDING SECRETARY.

M. F. DAUGHTREY, High Street Presbyterian Church.

RECORDING SECRETARY.

EDWIN C. BROOKS, Court Street Baptist Church.

TREASURER.

JAMES B. CAMPBELL, Methodist Episcopal Church.

LIBRARIAN.

FRANCIS R. BENSON, Court Street Baptist Church.

DIRECTORS.

REV. ISAAC W. K. HANDY, Middle Street Presbyterian Church.
ROBT. G. STAPLES, Fourth Street Baptist Church.
GEO. R. SNEAD, Methodist Episcopal Church.
REV. ROBT. J. TAYLOR, High Street Presbyterian Church.
JOHN DUNHAM, St. John's (Episcopal) Church.
HENRY PETTY, Court Street Baptist Church.
BENJAMIN H. OWENS, Wesley Chapel.
JOHN LOVETT, Methodist Episcopal Church (Gosport).

SPECIAL COMMITTEES.

LIBRARY AND ROOM COMMITTEE.

M. F. DAUGHTREY, Chairman; JOHN J. LAND; REV. THOMAS HUME.

LECTURE COMMITTEE.

REV. ISAAC W. K. HANDY, Chairman; ROBT. J. STAPLES; JOHN S. JENKINS.

FINANCE COMMITTEE.

JOHN W. LUKE, Chairman; CHARLES SNEAD; JOHN DUNHAM.

MEMBERS.

ACTIVE MEMBERS.

- | | |
|----------------------------|------------------------------|
| 1. Amiss, Rev. Joseph H. | 30. Dunham, John |
| 2. Bain, James G. | 31. Finley, D.D., Rev. J. R. |
| 3. Bain, Rev. Geo. M. | 32. Grice, Alex. P. |
| 4. Bain, Jr., Geo. M. | 33. Handy, Rev. Isaac W. K. |
| 5. Bain, David A. | 34. Hartt, Samuel T. |
| 6. Barnes, R. T. | 35. Hasker, Charles H. |
| 7. Baker, Thomas | 36. Herbert, Smith C. |
| 8. Benson, Francis R. | 37. Higginbotham, Wm. F. |
| 9. Borum, James T. | 38. Hope, Wm. B. |
| 10. Bennett, W. M. | 39. Hume, Rev. Thomas |
| 11. Brooks, Edwin C. | 40. Hudgins, Robert M. |
| 12. Briggs, Rev. John S. | 41. Jarvis, Dr. Jas. M. |
| 13. Brown, James W. | 42. Jenkins, John S. |
| 14. Brown, James | 43. Johe, Rev. Robert |
| 15. Brownley, L. C. | 44. Land, John J. |
| 16. Brownley, Jefferson L. | 45. Lawrence, John O. |
| 17. Brownley, John | 46. Lemosey, F. W. |
| 18. Butt, James M. | 47. Linscott, D. E. W. |
| 19. Buchanan, John | 48. Lovett, John A. |
| 20. Campbell, James B. | 49. Luke, John W. |
| 21. Capps, Washington T. | 50. Lyon, Wm. H. |
| 22. Carter, Rev. Levi M. | 51. Lyneh, Wilson |
| 23. Coleman, Peyton | 52. Mathieson, Alex. |
| 24. Cutherell, R. D. | 53. McCoy, Richard |
| 25. Cutherell, E. C. | 54. Moore, A. C. |
| 26. Daughtrey, M. F. | 55. Neville, George L. |
| 27. Davis, Rev. C. A. | 56. Neaville, John C. |
| 28. Dickerson, James | 57. Niemeyer, H. W. |
| 29. Driver, John | 58. O'Dear, Thos. E. |

- | | |
|------------------------|---------------------------|
| 59. Owens, Benj. H. | 78. Stallings, Henry |
| 60. Owens, James | 79. Sweeney, Andrew |
| 61. Owens, Joseph T. | 80. Taylor, Rev. Robt. J. |
| 62. Owens, Edward M. | 81. Tabb, John A. |
| 63. Owens, Zachariah | 82. Tabb, Augustine M. |
| 64. Petty, Henry | 83. Tatem, Robt. H. |
| 65. Pierce, Wm. M. | 84. Talbot, John |
| 66. Porter, John L. | 85. Tenley, Charles M. |
| 67. Powers, Bartlett | 86. Thomas, John L. |
| 68. Reynolds, Geo. W. | 87. Thompson, Geo. S. |
| 69. Rodgers, Ed. M. | 88. Williams, Wm. H. |
| 70. Singleton, Wm. R. | 89. Watkinson, Rev. M. R. |
| 71. Simmons, James | 90. West, John T. |
| 72. Simmons, Andrew | 91. White, Absalom |
| 73. Smith, Wm. A. | 92. Willener, Joseph W. |
| 74. Snead, Geo. R. | 93. Williams, Jas. L. |
| 75. Snead, Charles E. | 94. Wright, James |
| 76. Staples, Robert G. | 95. Wyatt, Wm. J. |
| 77. Stores, E. W. | |

ASSOCIATE MEMBERS.

- | | |
|------------------------|----------------------------|
| 1. Ball, Owen D. | 13. McFarland, W. P. |
| 2. Blunt, Walter F. | 14. Murdaugh, C. W. |
| 3. Cofer, Thomas W. | 15. Nash, D. M. |
| 4. Cain, Shadrack | 16. Rich, Dr. J. C. |
| 5. Denson, C. B. | 17. Richardson, John H. |
| 6. Dickson, Robert | 18. Rudd, Thomas J. |
| 7. Fiske, D. D. | 19. Tabb, Henry A. |
| 8. Hudgens, S. | 20. Tabb, Joseph B. |
| 9. Hatton, Dr. Jas. L. | 21. Westwood, Wm. J. |
| 10. Herring, Wm. A. | 22. Welsh, G. N. |
| 11. Luke, G. G. | 23. Williams, A. J. |
| 12. Levy, R. B. | 24. Woodley, Dr. Joseph R. |

HONORARY MEMBER.

A. T. Wittekind.

MEETINGS.

Regular Meeting of the Association, on the evening of the second Monday in each month,—excepting January and February.

Meeting of the Executive Committee.—Thursday evening before the second Monday of each month.

Annual Meeting.—Second Monday evening in January.

Anniversary Meeting.—Second Monday evening in February.

Prayer Meeting every Monday evening, at the Rooms.

Rooms of the Young Men's Christian Association, Telegraph Building, No. 41 High Street, up stairs.

Post Office.—Portsmouth, Va.

Strangers are cordially invited to visit the Rooms.

REPORT.

BRETHREN OF THE ASSOCIATION:

IN accordance with the Constitution and Laws of the Association, it is my duty to present to its members and friends an Annual Report of its progress and present condition. I deeply regret my inability to perform the duty in such a manner as the interest of the Association demands. The objects which did, and do now claim our attention, are of a very important character, and demand our prayerful consideration.

In the month of January, 1856, a number of individuals, embracing members of the different denominations of Christians in our town, assembled in the High Street Presbyterian Church, for the purpose of taking steps towards organizing a Young Men's Christian Association; and on the 7th of February, at a meeting held in the Lecture Room of the Court Street Baptist Church, arrangements were so far completed as to enable its members to effect the organization of "The Portsmouth Young Men's Christian Association," with a membership of thirty-six. The motives which prompted this organization were such as had their origin in the desire to do good unto others, and promote our own mental and spiritual condition.

As an Association we recognize no particular sect or creed; but the hand is cheerfully extended to all who love the cause of Christ, and are anxious to engage in our work of love. Nor do we confine our membership to those who are members of churches; but in order that influences for good may be exerted in every possible form, our Constitution has made provision for those who are not members of any Church, but are desirous to be associated with us.

During the year which closes with this evening, we have sought to direct our attention to the accomplishment of such

objects as were deemed most probable to result in good. As to the full results of our labors we cannot speak; yet we rejoice to be enabled to say, that such has been the visible results, that we feel greatly encouraged to commence the labors of the second term with increased energy and confidence. At this time, our membership numbers ninety-two active and twenty-one associate members. Our rooms are located in a central and pleasant part of the town, are easy of access, and, so far as our limited means would allow, they have been made comfortable and inviting to any who may feel disposed to spend a portion of their time in reading such books, papers, &c., as are there provided.

At an early period after our organization, notice was given to the public, through the pulpit and the press, that our purpose was to establish a Library and Reading-Room; and that we invited the assistance of any, who might feel disposed to contribute, either by books, papers, or funds. These invitations did not meet with a very prompt response; yet we are allowed the pleasure of stating that, from time to time, we had a number of very valuable books presented, and recently several very large donations have been made, so that, at this time, we have in our case three hundred volumes.

Our Reading-Room at present is furnished with papers of the different Protestant denominations, together with dailies of Norfolk and Portsmouth, and several coming from a distance. In addition to these, we have Quarterly Reviews, Magazines, Journals, Reports, &c., coming from societies, conventions, and associations, all of which are calculated to furnish one with intelligent views concerning the different plans now in operation for the purpose of improving the condition of men. We feel that we do not overestimate the importance attached to this effort. We are, by the facilities of the present day, placed in close proximity with those large cities, the presses of which are constantly sending forth such matter as will surely exert their peculiar influences over the minds of our people, especially the young. It therefore becomes every good citizen to assist in providing such means as shall guard our youth, and make firm our young men, in resisting the pernicious doctrines thus thrown in our midst. And we should also remember the young men who come among us from a distance. We who are surrounded by acquaintances, with all the

pleasures arising from the social circle, blessed with the counsel of tried friends, and with hearts made light by the cheerful greetings of loved ones at home, are apt to forget those who are strangers in our midst. Who can tell of the temptations that beset them at every step? Away from parents and friends, with a heart yearning after pleasures like unto those forsaken, when the young man left the home of his boyhood, the slightest kindness shown makes a deep impression on his feelings. All are strangers to him; and unable to distinguish those who are best calculated to make him good associates, his lonely feelings too frequently cause him to seek the society of those who make themselves the most familiar with him.

In this community such familiar spirits are too generally found among those who delight themselves in visiting the restaurant, the gaming-table, and such like, and they are never backward in offering to accompany their new associate to the different so-called "Places of Amusement," or it may be to take an excursion on the Sabbath-day for the purpose of recreation; and thus he is led far away from the path marked out for him by kind parents, and though the burning tear still tracks its way down the parental cheek, as they lift up their prayers for their absent son, yet he still follows on, deeper and deeper, into sin and degradation.

Heretofore, no special effort has been made by our people to ward off those fatal influences thus thrown around the stranger. We have seen and felt the necessity of such an effort. With pleasure we recognize it as one of the prominent objects of Young Men's Christian Associations; and hence we appeal with confidence to this community for that assistance necessary to enable us to carry out our plans. We desire to let it be known far and wide that we have in our town such an association; and that it will ever be our pleasure to take the stranger by the hand and endeavor to do him all the good we can. We will give him good society. If he be a member of any Church, we will introduce him to such members of his denomination as shall secure to him the benefits arising from church-fellowship; if in the pursuit of employment, we offer him our assistance. We invite him, in common with our own young men, to the privileges of our rooms, and here, with good books, good papers, &c., he need not fear

corrupting influences. In order to effectually carry out our designs, we must have a place of resort in every particular second to none in the community. Such we desire and expect to make our rooms.

We feel thankful for the assistance that has been given, and we should be greatly pleased if it were in our power to express our feelings of high appreciation of the spirit which has prompted our kind donors thus to contribute. They have by this not only encouraged us in our work, but have furnished the means of making ourselves instruments in doing good in this community. We cannot in this specify the names of donors, nor the names of articles donated; yet we can and do assure our kind friends that their names, with the names of the books, papers, &c., given, have been so recorded as shall ever serve to remind us of the obligations thus placed upon us to carry out the objects proposed.

Feeling that all our efforts to do good needed the assistance of our Heavenly Father, it was resolved to hold a weekly prayer meeting in our rooms, for the purpose of seeking His blessing to rest upon our labors. This meeting, though not at all times numerously attended, has exerted influences of a most delightful character, and we hope that the privilege of meeting together in this associated capacity may be more generally appreciated, and, as a consequence, more numerously attended.

The Sabbath-schools of our town have received our attention. And in order to render such assistance as was deemed consistent and practicable, we have endeavored to secure the attendance of as many of the children as possible. To this end we have had the town districted, and to each district we have assigned one or more of our members, whose duty it was to canvass the same, and ascertain the number of children therein who are members of the Sabbath-school, as well as the number who are not members.

In the discharge of these duties our agents manifest no preference for any particular school; but the inclination of the parent as to the school preferred for the children is alone regarded. So that, whenever it occurs that children are found who do not go to any of the schools, it is the duty of the agent to inform the superintendent of such school preferred by them, so that he may visit the same and secure their attendance. We are pleased to state that in our visits to the Sabbath-school, we there have the

pleasure of recognizing some of those who have been brought in by this plan of operation; and we fervently cherish the hope that our efforts shall not prove in vain; but that many shall be profited thereby. In connection with this we also carry on our colportage operations. Our agents have distributed a large number of tracts, &c., and in other ways attempted to exert such influences as we hope will prove to the good of those visited, as well as to the agents themselves.

Whilst we have listened with pleasure to the verbal reports of our agents, as they would tell of the Christian feeling manifested toward them, from time to time, as they went from house to house in the discharge of their duties; yet we were also reminded of the fact, that there appears to be in some families an entire destitution of all concern for their souls' salvation, or the claims of a good and gracious God upon them. Surely there is a great work before the Christian men of this town; one that carries along with it solemn responsibilities.

It is a well-known and lamented fact, that there is a large number of persons in our community who never attend Divine service in any of the churches of our town, but are seemingly content to while away the Sabbath-day by gathering at different points, and there discuss the current events of the day. These men not only do themselves a great injury, but their example leads many of the children of our town to cultivate the like disposition to run at large in the streets, rather than go to the Sabbath-school or to the Church. This, we say, is a lamentable fact, such as did not fail to deeply impress our minds with the importance of an effort to reach such a portion of our community. Accordingly, in the month of August, after mature consideration, it was resolved to hold public meetings in the open air on Sabbath afternoons, at such time and place as should be designated by a special committee; and that the clergy of our town be severally invited to preach at such time as should be set apart for them.

At the meeting of the Association when this resolution was adopted, a number of our ministers were present, who fully indorsed the plan, and pledged themselves subject to the calls of the Association to preach in the open streets.

As men commissioned by the great Head of the Church to go

forth and preach his Gospel, they feared not to stand in the highways, there to give utterance to the fearful warnings and kind entreaties of an offended yet merciful God. These meetings were held until the month of November, when the cold weather prevented their continuance. During this time the number of sermons preached was ten; and were delivered by Rev. Messrs. Davis, Taylor, Watkinson, Johe, Handy, and Hume. Rev. Messrs. Bain and Hummer were prevented from uniting with us in this effort; the former by the services of his charge, and the latter by severe and protracted sickness.

Many events transpired in connection with this movement which clearly developed the influence of Christians in such an associated capacity; but we cannot, in this report, attempt a rehearsal of them. Yet we will not forbear expressing our great pleasure in being permitted to participate in such services, conducted by men from the different churches, for the one purpose of *doing good*. Here we met, not as Presbyterians, Episcopalians, Methodists, or Baptists, but we sought to recognize all as Christian men, actuated by the same faith, striving for the same object, and standing on the same rock, even Christ Jesus.

Our congregations were generally large and orderly. Many were noticed at our different meetings giving strict attention to the word preached who had not heard a sermon for years previous.

As to the result of these efforts upon the hearts of the hearers we cannot attempt to speak. The great Head of the Church, the Searcher of all Hearts, alone can tell what has been accomplished. We, as workmen in his vineyard, have attempted to sow the seed, and we will ask His blessing to rest upon it, that it may, in due time, bring forth to His glory and honor.

The selling of cigars, liquors, confectioneries, &c., on the Sabbath, is a practice indulged in by some of our citizens, which has proven itself to be a fruitful source of evil, and we had cause to know that the great body of our people deplored the existence of such practices. Therefore, in order that they might have an opportunity of expressing their will with reference to it, our Association volunteered its services, by drawing up a petition addressed to the Common Council of our town, asking that all cigar and confectionery stores, grog shops, &c., be closed on the Sabbath day.

We consider that, in the drawing up of this petition, we have not asked for anything which in the least comes in contact with the legal or moral rights of any of our citizens. The laws of our State make special provision for the observance of the Sabbath day, and to this end the engaging in any secular pursuit on that day is forbidden; hence, the movement made, in our opinion, only tends to the correcting of serious demoralizing influences, produced by an unwarrantable usurpation of privilege.

Although the town was not thoroughly canvassed, yet over five hundred signatures were obtained, embracing men of all parties and sects in the community.

The petition was presented to the Common Council early in December, and it was by them referred to a special committee, which committee referred the subject to the Attorney-General of our State, for the purpose of learning how far their powers extended to legislate in such a matter. Up to this time no answer to their communication has been received.

In common with the great body of our people, we deeply regret the delay that has been made in the accomplishment of an object of such vital importance to the good morals of our community.

Through the efforts of our Committee on Lectures, we have been enabled to favor this community with able lectures from the Rev. Geo. D. Armstrong, D.D., and Rev. T. G. Jones, of Norfolk, and Professor N. B. Webster, of Portsmouth. We deem it unnecessary, in this connection, for us to attempt anything of a eulogistic character, as each of the gentlemen has long since been held in honorable distinction on account of their truly beautiful productions. We attach much importance to this method of giving publicity to great and beautiful truths, and shall continue our efforts towards completing such arrangements as will enable us to have lectures delivered regularly through the season. The financial condition of the Association has not been such as was desired, so as to enable us to readily carry out our plans.

One month after our organization a resolution was adopted, requesting the different pastors in the town, favorable to our cause, to lay our claims before their congregations, and take up a collection in our behalf. Some of the pastors have complied with the request, and gave us very material assistance by the collections made. The others have promised, and we suppose will

avail themselves of the first favorable opportunity to make good their promise. We regret that it was not convenient for them to comply with the request at least during the past year, as it is very essential to the efficiency of all such institutions that they be not trammelled by debt.

Several individuals, not members of the Association, have given evidence of their interest in it by their contributions made to our funds, for which we feel under obligations.

There are yet many things necessary to be done, but which are at present neglected on account of the need of funds. For further information relative to our financial condition we refer you to the report of our treasurer.

Regarding it becoming on the part of communities to express gratitude on account of blessings received, and in the absence of any recommendation on the part of the Governor of our State relative to the observance of any special day as a day of thanksgiving, our Association did, through a special committee, suggest to his Honor the Mayor of our town, the propriety of such observance, and also suggested the 20th day of November as a suitable day, and requested that he would recommend the same to the people for observance as a day of thanksgiving. The suggestion was acted upon by his Honor, and we are pleased to say that the day was observed by the great body of our people in a manner creditable to them, and, we hope, acceptable to the Author of all blessings.

Brethren, in thus presenting an Annual Report of your doings as an Association, we would affectionately suggest the propriety of each one of us putting the question to ourselves, How far have I, as an individual, labored and prayed for the accomplishment of the objects undertaken by us? Let us carefully review our feelings and acts of the past, and answer the question honestly; and may we so consider the obligations resting upon us that we may be excited to more diligence in the future. The world around us is not backward in executing its plans. In accordance with the spirit of the age, they allow no means to go unimproved which can be made to subserve their interest. Why should we be less active than they? The objects that present themselves to us are worthy of our noblest efforts,—objects which caused the Son of God to leave his throne that he might provide a means for

their accomplishment,—objects which now interest angels in Heaven, and cause them to look with interest to our every effort. Let, then, the indifference manifested by us in the past suffice; let us seek to arouse ourselves from the lethargy which too often possesses us; let us not be content to be drones in our Master's service; but let us arise in the strength of the Lord, and clothed with armor provided for us in the Gospel, go forth to do battle against the enemies of our God and of our souls.

During the past year, God, in his infinite wisdom, hath been pleased to remove from among us one who held an important position in the Association, and who enjoyed the confidence and love of all the brethren. We refer to our late brother, Willis B. Dail. Brother Dail was elected Treasurer of the Association at its organization, and from that time to the time of his death manifested his characteristic promptness in assisting to promote the efficiency of the body. For several years previous to his death he was a member of the Dinwiddie Street Methodist Episcopal Church, and by his upright deportment as a Christian, secured the affections of that very large and influential body.

In the death of such an individual, we have sustained a serious loss. Yet we will not question the doings of our God, for he is the God of wisdom. Therefore, let us seek to recognize it as an admonition unto us to work while we have time and opportunity, that we, too, may be prepared to meet the messenger of death.

Brethren, allow me to extend to you my heartfelt thanks for the truly generous Christian spirit which has characterized your deportment towards me during the past twelve months. Having been called to the chair, as President of the Association, at its organization, and believing as I did in the importance attached to its operations, I do assure you that my feelings partook largely of those unpleasant sensations produced by one's sense of inability when viewed with important duties before him. At that time, and under those feelings, I asked you for your sympathy. Now, after a period of twelve months, I am prepared to bear evidence to your cheerful and continued bestowal of it. To me such fraternal feeling, such Christian spirit, has been a source of great pleasure, and I hope equally so to you.

In conclusion, brethren, allow me to congratulate you upon the harmonious feeling that has pervaded all your meetings and all

your efforts during the year, and upon the general good feeling that exists among the members of the different churches, and upon the prospects of the Association. As Christian men, let us seek to cultivate such unity of spirit, such fixedness of purpose, and such energy of action, as shall enable us, by the help of the Lord, to be humble instruments of doing much good.

WM. H. WILLIAMS,
President of P. Y. M. C. Association.

TREASURER'S REPORT.

Cr.		<i>Young Men's Christian Association in Account with Willis B. Dail, Treasurer.</i>		Dr.
	By amount yearly dues from 51 Members,	\$52 00	To amount paid Printing 300 Copies of By-laws,	\$13 50
"	" contribution from James Wright,	3 37	" " " Bible and Stationery,	8 19
"	" collection Middle Street Presbyterian Church,	10 07	" " " Printing and Framing Cards,	10 50
May 7,	" monthly contribution, A. T. Wittekind,	3 00	" " " James Wright for Sign,	3 37
June 5,	" " " " " "	3 00	" " " Table Covers, &c.,	4 00
July 5,	" " " " " "	3 00	" " " Table,	2 75
"	" collection, High Street Presbyterian Church,	5 50	" " " F. W. Lemonsy, on account for Furniture,	20 00
Aug. 7,	" monthly contribution, A. T. Wittekind,	3 00	" " " Gas, freights, &c.,	4 18
			Balance in hand of late Treasurer,	16 45
		<u>\$82 94</u>		<u>\$82 94</u>

Cr.		<i>Young Men's Christian Association in Account with James B. Campbell, Treasurer.</i>		Dr.
	1856.			
Sept. 7,	Annual Dues from 45 Members,	\$47 50	Nov. 6, To amount paid for Coal,	\$5 00
"	Contribution of A. T. Wittekind,	5 00	" 7, 100 United States Postage Envelopes,	3 20
"	Brooks & Benson,	5 00	Dec. 18, Balance of F. W. Lemonsy's Bill for Furniture,	28 02
Oct. 9,	Monthly contribution of A. T. Wittekind,	3 00	Jan. 12, Printing Labels,	2 00
"	" " " " " "	3 00	" " " Holsden & Scott for Book Case,	6 00
Nov. 6,	" " " " " "	3 00	" " " Stationery, Lights, Incidentals, &c.,	4 17
"	Collection in Court Street Baptist Church,	17 13	Feb. 9, Amount in hands of Treasurer,	43 74
	1857.			
Jan. 12,	Two months' contribution, A. T. Wittekind,	6 00		
"	Contribution of William Brooks,	2 50		
		<u>\$92 13</u>		<u>\$92 13</u>

Indebtedness of Association.		<i>Due the Association.</i>	
Due Bohlsen & Kearns for Gas Fixtures, about	\$38 00	Annual Fees from 30 Members,	\$30 00
Rent of Rooms, due March 1st, 1857,	75 00		
	<u>\$113 00</u>		

All of which is respectfully submitted,
 JAMES B. CAMPBELL, *Treasurer.*
 Examined and approved,
 M. F. DAUGHTREY, }
 GEO. L. NEVILLE, } *Committee.*
 JNO. J. LAND, }

ADDRESSES.

SUBSTANCE OF THE REMARKS OF THE REV. M. R. WATKINSON, OF
THE COURT STREET BAPTIST CHURCH.

MR. PRESIDENT: The adoption of this Report is moved because the contents are thought worthy of acceptance by this Association, as explaining its objects, and as stating its performances, during the past first year of its existence.

The topics of remark suggested by the Report will not now be considered specially, since they have already, on another occasion, been publicly discussed by the speaker, for the benefit of the Association. But the present train of reflections are developed from the name of our organization, namely, "Young Men's Christian Association."

"*Young Men's*" Association.—Youth has ever been regarded as the propitious time for great action. Some names of the sainted dead, who too soon, we are apt to think, finished their devoted career, now press upon our attention. There was Joseph Alleine, the tireless pastor, and author of the "Alarm to the Unconverted;" Henry Martyn, the earnest East India chaplain; and David Brainerd, the successful missionary among the Delaware Indians, of whom we may speak.

If martial glory fires more our ambitious hearts than illustrious piety, we may stimulate them by examples taken from the field of blood. We may ponder the almost magic exploits of the youthful Alexander of Macedon. Or, to touch our hearts more deeply, we may recall the still more youthful sacrifice, and hazard, and glory, of our Lafayette. When we think what earthly honors these young men achieved, well may our Christian cheeks crimson with shame at the seeming nothingness of our early achievements for Him, who is "the Captain of our Salvation."

Do we say we have not genius? Nor has any one genius that produces without effort. Those that astonish us most, have toiled most. God helps those that help themselves. It is the men that study for great thoughts while others are wondering at them, that display distinguished mind. None, often, but themselves and God, can tell the struggles between the flesh and the great purpose they have determined to accomplish. Witness the over-worked brain of the widely-lamented Hugh Miller. He, with others, has fallen a prey to the large desire of saving an unbelieving world from deeper damnation, through "science falsely so called."

Do we say we are too busy? Read those volumes in our library, entitled "Pursuit of Knowledge under Difficulties," and learn what has been done by others. Follow Solon, the Athenian lawgiver, gaining his knowledge as a travelling merchant; Columbus and Cook, applying themselves while sailors. Then there is Wm. McCombie, a worthy Scotch essayist, who is still following the plough. Thomas Dick, whose writings would be an enduring monument to any man, has written them while employed as a school teacher.

Do we complain of dulness?—that we cannot learn? So once thought Sir Isaac Newton. It was not till actually kicked, by a fellow-pupil, for his stupidity, that he could stir up his astonishing mind. The same dulness characterized the youth of Dr. Adam Clarke. His associates made sport of him until they aroused a spirit that led him to surpass them all.

What can we do? We can do something for our own improvement. Go look over our yet small library. There is Rollin, Mitford, Niebuhr, Lingard, Hume, Hallam, Robertson, Prescott, Baneroft, and others, in the department of History alone. There are, too, books of Biography, of Travel, on the Arts and Sciences, on Politics, and on Medicine. Husbanding moments from already engaged hours, as did Cicero and Cæsar; or, seizing an hour a day even of now perhaps wasted time, and giving attention to these volumes, what results might not flow to us? Then there we have reviews, periodicals, and newspapers, that will keep us informed of current literature, and the world's continued course. Enough books of piety also are there, besides the sacred Word of God, to keep any heart warm with heaven's holiest love. What

more does the young man need to make him wise in his generation, and a child of light?

Say not our ancestral name has never been distinguished. Who thinks less of Hugh Miller because he was a common stonemason? or of Dr. Carey because once a shoemaker? or of Dr. Dick because he is only a poor Scotch schoolmaster? or of Thomas Hartwell Horne because once a journeyman bookbinder? or of John Bunyan, because once an itinerant tinker?

What can we do? We can buy tracts and books that cost us the merest trifle, and hand them round to bless human hearts. A single cent will buy the "Swearer's Prayer;" and that, given to the profane, may save them from an imprecated hell. Less than half the little golden dollar will buy "Persuasives to Early Piety;" and that, quietly slipped into the hand of some giddy youth, may save another precious soul from rushing thoughtlessly to endless woe.

We may go out, and it may be our happy lot to gather into the Sabbath-school another Dr. Morrison. He was a most unpromising and troublesome Sabbath scholar; but we know him better now as the missionary and Bible translator in China.

Hold on our way, and perchance we may be unexpectedly fortunate as the earless Shropshire peddler, who sold Dr. Sibb's "Broken Reed" to the father of Richard Baxter. What of that? Why, Richard, the boy, read that book, and God blessed it to his soul. He became a minister, and a great book writer. Philip Doddridge read Baxter's books, and imbued with the spirit of them, wrote "The Rise and Progress of Religion in the Soul;" which so impressed the mind of William Wilberforce as to produce from him the "Practical View." To this last book Dr. Chalmers acknowledges his great indebtedness; as also Leigh Richmond, who wrote the "Dairyman's Daughter." All these, and others no doubt issuing from them, are still leading souls to heaven.

Still, not fainting in this way of usefulness, what know we but that we may alight upon another Jonathan Edwards, who wrote a treatise "On the Freedom of the Will," which was circulated in England, and there fell into the hands of a farmer boy, named Andrew Fuller, by the grace of God turned to be a preacher. By reading Edwards, Fuller was led to write "The Gospel of

Christ worthy of all Acceptation," which went very far to open wider the arms of Christian affection of very many ministers in England, Wales, and America, inducing them to do what they had neglected, namely, to invite all sinners to come to Jesus. Nay, this work of Fuller's probably suggested to Wm. Carey the duty of going to India, to implore the heathen there to accept of Jesus, and led himself to become the pioneer of modern missions.

These facts are patent to the public, the latter of them appearing recently in the "Christian Review." We may, therefore, "go forth, bearing precious seed, and weeping," that God may bring us home "with sheaves, rejoicing." But we are a

"*Christian Association.*"—Have we studied that word Christian? It is supposed to have been given by the Romans, some 1810 years ago, in Antioch, to the followers of Jesus, because they spoke so often of Christ. Have we followed historically the progress of these Christ-men, as they started eastward, from Palestine, to the millions of India; and westward, threading their way along either shore of the Mediterranean; and then northward, through the forests, and amidst the mountains of Europe; into Britain; across to America; and their radiations thence back to Africa, to Asia, and to the islands of the sea, making, in all parts of the earth, the heart of man luminous with light from the Eternal Throne? Have we, in a word, mastered Christian History, and been fortified and energized by the examples of our forerunners "in the kingdom and patience of our Lord Jesus Christ?" But we are also an

"*Association.*"—That is a good word to express our Christian relation to each other. It is the best expletive of the Bible word "unity." We cannot be made a chemical unit, although we all may have been made Christian; but we can become a mechanical or associated unit. We may rejoice, therefore, in the fact and name of "Christian Associations." The future historian, in writing of the middle of the 19th century, will probably write of it as the age of "Christian Associations." Yet it will be but an old Bible idea revived. Abraham and Melchisedec associated, simply because they worshipped the same God. For the same reason, Moses could invite Jethro, a priest of Midian, to sacrifice on Israel's altar. Peter and Paul associated, although they differed entirely upon the importance of circumcision to

those that embraced the Gospel. Paul was ever a pleader for a personal, private conscience; and the Bible everywhere recognizes man as standing or falling "to his own Master." We, too, as those before us, exercise conciliation without concession, and concession without compromise, of any differing conscientious opinions relating to particularities deduced from the revelations of God. Thus, we now here associate as Christians, with "one heart, and one soul," to seek the present and eternal welfare of men, by Gospel instrumentalities, according to the Apostolic injunction, "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

What, we all associate? Yes; and as *for* each other, with the friendship of a Damon and Pythias. "Associate?" Yes: and as *toward* each other, with the loving spirit of Jonathan toward David, who, though David was his rival for a kingdom, yet loved him with a love beyond the fathomless affection of a true woman's heart. "Associate?" Yes: and as *for the world*, with the higher love of Jesus, who, "while we were yet sinners, died for the ungodly," for his enemies. And with the "Milford Bard,"—

"Hail, glorious hour! when all mankind,
Shall bow beneath his rod;
And with one faith, and in one mind,
Shall feel the grace of God."

ADDRESS OF THE REV. J. R. FINLEY, D.D., PASTOR OF THE DINWIDDIE
STREET METHODIST CHURCH, PORTSMOUTH.

MR. PRESIDENT: In the programme of this evening's exercises, the rôle has been assigned to me of advocating, before this large and intelligent audience, the following resolution:

"*Resolved*, That the principles avowed, and the objects proposed to be accomplished by 'The Young Men's Christian Association,' merit the approval, and commend it to the cordial co-operation of the philanthropist and the Christian."

We live, Sir, in an age of the largest development of the social principle. Men aggregate for almost every conceivable purpose,—civil, political, and religious. We have commercial leagues

and conventions ; political clubs and wigwams ; lyceums, reading-rooms, and literary societies ; Howard and humane associations ; the organizations of the Sons of Temperance, and the Rechabites ; Free Masonry, with her lesser and greater lights ; Odd Fellowship, with her practical "benevolence and charity ;" and a thousand and one institutions besides, within and without the pale of the Christian Church, embracing Sabbath-school, and Tract, and Bible, and Missionary, and Educational movements. Each of these operates in its own distinctive sphere, and carries out its special aims ; but neither of these covers comprehensive ground, or develops the entire resources of human sympathy or of Christian enterprise.

A great link in the golden chain of benevolent effort has heretofore been lacking, and the want of this has been increasingly and painfully felt, until recently God put it into the hearts of certain philanthropists to devise the means of supplying that want by forging a link which should complete, as it were, the chain of world-embracing benevolence. That link is the "Young Men's Christian Association."

According to the definition of this Society, as adopted by the Convention held at Cincinnati, in September last, "A Young Men's Christian Association is a Society which has for its object the formation and development in young men of Christian character and Christian activity." Here, then, is the symbol,—the ideal of this institution ; from which we may easily eliminate its principles, and the objects of its pursuit. Its great end and aim is, "the formation and development in young men of Christian character and Christian activity ;"—a most laudable end, indeed ; one worthy of the highest commendation. Whatever means will properly and successfully accomplish this end are its legitimate working tools and implements.

This is, then, an association of *Young Men*. Young men, in all the freshness, and energy, and zeal of their youth, are banded together here for a high and holy purpose, which merits their largest appreciation, their warmest sympathy, their most strenuous exertions ; a purpose which is peculiarly appropriate to their sex and age, since it is their own mental and religious culture, and that of others around them. If any object under heaven involves weighty obligations, is invested with solemn responsibilities, and

demands at their hands earnest and persistent effort, it is this. If any object may make eloquent appeals to the minds and hearts of the young men of the land, it is this. If to any enterprise, in which they may embark, there is promise of the most abundant and precious fruitage, it is to this.

Custodians, by Heaven's own appointment, of inestimable talents which are to be employed for the glory of their owner, and not for selfish purposes; standing in the midst of associations upon which they exert a direct influence, and by which they in turn are acted upon themselves; surrounded by dangers the most imminent, and which imperil their present peace and future welfare; and running a race whose goal is on the confines of eternity, while the prize is alone to be secured by the fullest exercise of every mental and moral power that they possess;—surely the young men of the present day cannot fail to discover the importance to themselves, and to others, of the diligent and untiring development, by every proper means within their reach, of their intellectual and moral resources to the highest possible limit of improvement. If they undertake not this great work for themselves, by whom shall it be performed? Assuredly not by the middle-aged, for these are absorbed in the selfishness and hurly-burly of maturer life; nor by the old, for they are fallen into the sere and yellow leaf of waning years, which necessitates repose from all activity.

The present is an age of progress;—of wonderful discovery, and invention, and improvement in every department of human interest and pursuit. Men are urged onward as by the force of a great tidal wave, towards some grand *denouement* in human destiny in the not far distant future. God seems to have taken hold of the four quarters of the world, as it were “a great sheet gathered by the corners,” and is shaking together its heterogeneous elements preparatory to the closing scene of human history on the earth. As at the time of Messiah's advent into the world, there was a universal expectation among the Jews of his coming, “and the natural development of the heathen mind worked in the same direction as the movement of revealed religion among the Jews, to prepare the way for Christ's appearance, which was the aim and end of all previous human history;” so now, in these “latter days,” there is a general expectation of

some great event, to which all others of antecedent date have been but preparatory;—the culmination of human hopes, and of human happiness. The volume of Prophecy is the favorite study of the leading minds of the age, in both hemispheres; and however these may disagree in the filling up of the great outline, they harmonize in this, that “the fulness of the time” will soon be ushered in, when “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”

One of the most marked features of this most interesting period in the world’s history, is the prominence given to young men in the great drama of human life. Their seniors in age,—nay, God himself is calling to them to go forward in the work of mental and religious culture, that they may prepare themselves for the great life-battle,—prepare themselves to seize the torch of truth, and increasing the brilliancy and power of its flame, hand it on to the generations yet to come. Who may turn a deaf ear to that call;—who shall dare to dwarf himself in an age of action and of progress, which dwindles into comparative insignificance all the ages that have preceded it;—who shall dare to hide his talent in the earth, and sit down in inglorious ease, when it shall so soon be said to him, “Give an account of thy stewardship; for thou mayest be no longer steward?”

But this is, furthermore, an association established on the basis of our holy Christianity. It is the Christian young men of the land who are here affiliated. Not those of one denomination alone, but of all the various Protestant sects, which symbolize in respect to the fundamental doctrines of Bible-taught Christianity. It is a great Protestant brotherhood, rallying around the Lord Jesus Christ as their common centre, and as “the Captain of the Lord’s host;”—“*the Christ* of the Bible,” unshorn of any of his dignity or glory;—“Christ, living, dying, risen, ascended for us;—Christ, the way, and the truth, and the life;”—Christ indwelling, “the hope of glory.”

Here is the bond of union, the element of strength, the assurance of perpetuity and success to this association. It is the baptism of fire alone that can vitalize the energies of the young men of the land; give right direction to their action; guide them to correct conclusions in regard to duty; aid them efficiently in their work of faith and labor of love; and crown with happy re-

sults their efforts to accomplish their own mental, moral, and religious improvement, and to bless humankind.

The *catholicity* of this organization is to me one of its most interesting features. It is refreshing to the true Christian heart to find, in the very arena of sectarian strife, a neutral spot on which he may stand, and without requiring or giving the Shibboleth of party or denomination, grasp his brother of another persuasion by the hand, and feel in the warm pressure of that hand that heart beats responsive to heart in regard to the great interests of a common humanity, though all the tenets of their respective creeds may not symbolize. Surely, the influences of such an association must tend to roll onward the world to that blessed period when the reign of Immanuel shall be fully established in all the earth; when "the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

"Then shall the Church below
Resemble that above;
Where streams of endless pleasure flow,
And every heart is love."

There is another deeply interesting feature of this society. It is the development of the latent energies; the bringing into action of the reserved forces of the general Church in the great battle between light and darkness. Hitherto, the contest, for the most part, has been carried on by the ministry of the Church, with here and there a detachment of the laity. Now, while the former still occupy the position which the God of Israel has assigned to them in the forefront of the army, company after company, regiment after regiment, and legion after legion, with banners and weapons all diverse yet harmonizing, are marching up and deploying in order of battle. As I look down the lengthening line of the hosts of Immanuel, while yet other companies, regiments, and legions of young men,—of Christian young men,—from all the States of this broad Union, with eye of fire and heart of flame, bringing with them lance and spear, musket and rifle, cannon and mortar and howitzer, cavalry and infantry and artillery, enter the field, and shouting their battle-cry, "Jesus Christ to the rescue!" discharge their volleys and batteries into the

crowded ranks of the cowering foe, my heart swells with emotions too big for utterance as I anticipate the moment not far distant, when the victor shout shall arise above the din of battle, "Allelujah! the Lord God omnipotent reigneth. His right hand, and his holy arm, hath gotten him the victory."

But, this association is also a benevolent one; not in the sense in which that term is usually accepted, but in the higher one of an active, practical, Christian benevolence. Besides the machinery of reading-rooms, libraries, lectures, social prayer-meetings, &c., by means of which the members of this society seek to promote their own improvement of mind and heart, they gather into their halls young men of good moral habits, and giving them an Associate Membership, which does not entitle them to an active participation in the management of the society, yet affords to them all the benefits of its varied instrumentalities; an influence for good is thrown around them, which cannot fail to make its impression on their minds and hearts, and the magnitude of the results of which can alone be measured by the revealments of eternity.

Nor is this all. In order to the full and practical cultivation of "Christian activity" in the members of this Association, every benevolent movement of the age is pressed into the service. Sabbath-schools are supplied with pupils, who are diligently sought out by committees appointed for the purpose of canvassing our towns and cities to this end; tracts, those silent but forceful preachers of righteousness, are distributed from house to house, among the ignorant and the vicious; prayer-meetings are held in places where the means of grace seldom obtrude themselves upon the immorality or prejudices of those whose hearts and lives are wholly opposed to God and to religion. Bibles are given to the destitute; street preaching, by ministers of the various orthodox denominations, is provided for the benefit of thousands who would seldom, if ever, hear the Gospel if it were not thus carried to them; the sick are visited in their abodes of squalid poverty, and their wants relieved. Strange young men, too, just from the rooftree of home, and from the blessed influences which gathered about the parental hearthstone, thrown, all guileless and inexperienced, into the midst of the terrible temptations and seductive attractions of our crowded cities, are sought out and introduced

into associations such as will not vitiate their morals or corrupt their lives. Thus, this excellent institution diffuses its healthful current through all the ramifications of social position, and becomes an efficient auxiliary to the benevolent operations of the age, while it throws into the channel of usefulness a body of able and zealous laborers, who, but for its instrumentality, might remain listless spectators of the conflict in which they are now called to take so prominent a part.

It should not be forgotten, meanwhile, that societies of a similar character, but of entirely separate and independent jurisdiction, have been established throughout Great Britain, France, and Germany, as well as in all parts of the United States; and that arrangements have been and are now making to facilitate and maintain a constant correspondence between the Young Men's Christian Associations of Europe and America. Invaluable aid is thus afforded, both at home and abroad, to the members of these societies, who may be induced by business or pleasure to travel, or to change their places of residence; while the good and the true of the earth are thus fraternized into one vast brotherhood, in spite of intervening oceans and of variant climes, with all the attendant glorious results which may be anticipated for our common Christianity, from an affiliation so extended, based upon principles so evangelical and catholic, and having in view purposes so philanthropic and commendable.

I confess frankly, that I lack words to express my own high appreciation of the worth of this institution, and shall venture to predict for it a success hitherto unparalleled in the annals of benevolent enterprise. There are, however, two dangers to be avoided by those who take the lead in the conduct of its operations,—a Scylla and Charybdis, between which it must necessarily pass on its mission of mercy. On the one hand, it should be remembered that the preaching of “the Gospel of the grace of God” is the divinely instituted means for the conversion of the world, and that no instrumentality of human devising, however excellent as an auxiliary, can ever be substituted for this. On the other hand, it should as constantly be borne in mind, that if institutions of Heaven's own appointment have too often been wrested by religious zealots from their original intent, and employed by them to build up their particular denominations, it can

hardly be expected that designing men will fail to avail themselves of an organization which affords so peculiar facilities for carrying out their nefarious purposes; with all fair seeming of catholic feeling employing the guileless and unwary as their unconscious tools, until their ends accomplished, they will perhaps throw off their hypocritical disguise, and come forth in their true colors, mere bigots, unscrupulous as to the means they may employ, so their schemes are successful.

Let these two sources of peril be avoided:—a trespassing, on the one hand, on the legitimate province of the Christian Church; and a perversion, on the other hand, of the society from its noble work to mere sectarian ends; and nothing short of Divine prescience can foreshadow the glorious destiny that awaits the widespread organization of the Young Men's Christian Association. Encounter either of these, and the vessel, freighted with inestimable blessings for humankind, will be utterly wrecked, while he, who shall have stood at the helm and guided her into the imperilment, will have incurred an amount of dread responsibility at the bar of public opinion and of Divine retribution, from which the stoutest heart may well recoil.

Such is the *archetype* of the society after which the Portsmouth Young Men's Christian Association has been modelled. From the Report of the President, which was read in the opening of these exercises, we have seen that the society in this place is on the full tide of successful experiment. Need I add anything further in support of the resolution which I have had the pleasure of offering at this its first anniversary? Will not that resolution be adopted by acclamation by this large and intelligent audience? I will believe that they are prepared to resolve unanimously,

“That the principles avowed, and the objects proposed to be accomplished by the Young Men's Christian Association, merit the approval, and commend it to the cordial co-operation of the philanthropist and the Christian.”

With these remarks, I submit the resolution; and while I most earnestly invoke the benison of Heaven upon the Association at large, and especially upon that at Portsmouth, I may be permitted, in conclusion, to say to its members, as well as to every

young man in this assembly, Live not to thyself alone, my brother!

“Forget not thou,—earth’s honored priest,
 Its tongue, its soul, its life, its pulse, its heart,
 In earth’s great horns to sustain thy part.
 Chiefest of guests, at love’s ungrudging feast,
 Play not the niggard. Spurn thy native clod,
 And self disown.
 Live to thy neighbor, live unto thy God!
 Not to thyself alone!”

“We live in deeds, not years,—in thoughts, not breaths;
 In feelings, not in figures on a dial:—
 We should count time by heart-throbs.
 He most lives
 Who thinks most,—feels the noblest,—acts the best.”

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